

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, JULY 12, 1917

NEW SERIES, VOL. XIX, NO. 28

T. J. Latimer reports a good meeting at Nettleton, Ark.

Prof. Francis B. Sayre, son-in-law of President Wilson, has gone as Y. M. C. A. secretary among the soldiers now in France.

We are glad to welcome Rev. R. A. Cobron and wife for a visit to Mississippi. He was formerly pastor at Winona and Vicksburg and Delta missionary. For ten years he has been doing excellent service in Texas.

Just notice the papers and see if more people are not drowned on Sunday than any other day, and if more people are not killed in wrecked trains and automobiles than on any other day. It is still the Lord's day and He will require it. God is not mocked.

Rev. J. E. Cranford has resigned the New Hebron Baptist church, and has accepted the Kingston Baptist church at Laurel. He holds Old Hebron, Crooked Creek and Stonewall in connection with Kingston. His postoffice address will be Seminary, Miss.

Another Baptist college is being started in Georgia—Lanier University. It is to be co-educational and managed by a self-perpetuating board of trustees. The Christian Index says that the only colleges in the State organically connected with the convention are Mercer University and Bessie Tift College. Other private institutions, however, are known as Baptist colleges, such as Cox College, Southern Female College and Shorter College.

It would be interesting to see what the Bible says about the purpose of Jesus' coming. Here are some of its statements, "Lo it is written of me in the scroll of the book, I am come to do thy will, O God." "I came down from heaven not to do mine own will, but the will of Him that sent me." "The Son of Man came to seek and to save that which was lost." "I came not to call righteous men but sinners to repentance." "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Look for others.

Again East St. Louis, Illinois, has drawn the attention of the whole country by its wholesale mob violence and slaughter of innocent Negroes. Twenty-five were killed, 75 were wounded, over 300 homes burned over 16 acres of ground. The Chicago Tribune, which has so bitterly arraigned the whole South for lynching a Negro for an unspeakable crime, does not fail to denounce this crime in Illinois. The Standard, a Baptist paper in Chicago, which recently read the city of Memphis a severe lecture for mobbing a criminal Negro, failed so far as we could see, to make any reference to the mob which killed innocent Negroes because they wished to work in Illinois. We shall look with interest to see what it has to say of this wholesale killing of innocent Negroes in Illinois. Some people excel at confessing the sins of others but are strangely silent about their own. This attitude is what excites the surprise and impatience of people down this way. Those who are gathering statistics of lynchings and mob violence and giving the figures each year for the various states will have something interesting to write about in the State of Illinois. The account will balance that against Mississippi for many years.

The efforts of Secretaries Daniels and Baker, of the Navy and War Departments, to keep conditions morally clean about the camps for soldiers and sailors, deserves the endorsement and support of the whole nation. Every lover of righteousness and genuine patriot will rejoice that we have such men to whom our boys can be entrusted. This is what Secretary Baker says: "In the training camps large bodies of men, selected primarily from the youth of the country, will be gathered together for a period of intensive training and discipline. Our responsibility in this matter is not opened to question. We can not allow these young men to be surrounded by a vicious and demoralizing environment, nor can we leave anything undone which will protect them from unhealthy influences and crude forms of temptation. I am determined that our new training camps, as well as the surrounding zones, shall not be places of temptation and peril. On the other hand we are not going to be able to obtain the conditions necessary without the full co-operation of the local authorities in the cities and towns near which our camps are situated. I am confident that much can be done to arouse the cities and towns to an appreciation of their responsibility for clean conditions. The War Department intends to do its full part in these matters, but we expect the co-operation and support of local communities. If the desired end can not otherwise be achieved, I propose to move the camps from those neighborhoods in which clean conditions can not be secured."

The action of President Wilson in advising a compromise in the prohibition fight in Congress in order to hasten other war legislation was a disappointment to the lovers of sobriety and patriots who believe that one of the greatest hindrances to winning this war is the liquor business. In the English camps it is said that whiskey and other liquors cause sixty per cent of the cases of discipline and disorder. Things have reached too acute a stage and too much is at stake in this war to risk drinking in the army or in our own ranks. The times of ignorance God overlooked, but now He commands a clean nation, and He will bring every sin into judgment. This liquor traffic is not only a sin of individuals, it is a national sin, for the country is a sharer in the "profits" of the business, and God will not pass it by. It has been passed over in the forbearance of God, but we have come to the years of accountability in this matter. There will have to be a purging out of our national life. It took a fearful sacrifice of human life and treasure and the accumulation of generations to put human slavery out of America, but it went and liquor is going by the same route.

The Baptist schools in Tennessee have gotten to the place where they are not afraid to advertise, evidently believing it to be a paying business. They take it by the page in their State paper. Our readers will find some mighty interesting reading in the advertising columns of The Record from various colleges. Some of it is "live copy."

Brother W. B. Holcomb, who resigns at Quitman, has seen a remarkable development in this church where he has been twice pastor. It is a way his churches have, for he never stands still. He is a born leader. The church will be fortunate which secures him for a pastor.

We are very grateful to the friends who have sent us copies of the issue of The Record, as requested.

Congressman Randall, of California, says that collecting taxes on liquor is like buying nickels at 47 cents each.

Any of our preachers desiring to serve the country as chaplains in the army will do well to take the matter up with the Home Mission Board in Atlanta.

One more A-1 Sunday School was added to Mississippi's list in June, making 21. There were three additional adult Bible classes enrolled.

The Baptist Standard says, "There is scarcely a service held in the First church, San Antonio, in which there are not additions to the membership from among the soldiers. A son of Dr. E. Pendleton Jones, formerly of Columbus, Miss., was among those recently baptized."

After the safe arrival of all the transports carrying the American soldiers to France, it was announced that they were twice attacked by German submarines on the way, but not a man or ship was lost. Truly the fourth of July, on which the announcement was made, was a day of national joy and thanksgiving. The transports were convoyed by war vessels and accompanied by a flotilla of destroyers.

The daily papers have been giving us the accounts of efforts made to get the sentence changed from hanging to life imprisonment for a man convicted of killing an officer in Vicksburg. If it should succeed, one wonders if it is possible to execute the law in Mississippi against a white man for murder. An officer killed in the performance of his duty by a man who confesses that he was in the act of robbery when it was done is surely sufficient if anything is to merit the death penalty. The Supreme Court confirmed the sentence. We have no personal acquaintance with any of the parties concerned, but are solely concerned in upholding the law, for the chief cause of mob violence is the failure or delay in execution of the law. That the other two men involved in the murder got lighter sentences does not excuse the failure of justice in another case.

The situation in China is interesting and serious. The president of the republic has resigned and the Manchu dynasty has been restored in the person of a ten-year-old boy. This was done by the military governor who seems to have betrayed his country for a dukedom. In the meantime the Southern provinces with Canton as the center refuses to recognize the Manchus who are foreigners, or the monarchy for they are strongly republican and much more progressive and better educated. Civil war is threatened, indeed seems inevitable. In the meantime, Japan is watching for every opportunity for advantage that its influence in government may be extended and control of the country secured. Is it strange that in the midst of these world disturbances many minds should turn for help and comfort to the coming of the Lord. Things can get worse and it may be that the end is not yet, but there are many who believe that these things foreshadow the beginning of the end.

NORTH MISSISSIPPI ENCAMPMENT AT BLUE MOUNTAIN.

July 15th to July 22nd. Remember the dates. Dr. L. R. Scarborough every night; Dr. W. J. McGlothlin every morning. Lots of other big folks. Rates on the Gulf, Mobile & Northern R. R., one fare plus 25 cents for the round trip. Come one, come all.

W. T. LOWREY.

A FINAL APPEAL.

The encampment dates are close at hand. What have your Sunday School and B. Y. P. U. done about sending some workers?

The program committees have done their best to make programs which will be profitable to all who attend. The value of these encampments to the churches of our State will be measured by the number of workers reached.

Let me urge, pastors, superintendents, and B. Y. P. U. presidents, to send some workers to one of the encampments.

Dates—Blue Mountain, July 15-22.

J. E. BYRD.

DR. T. J. SHIPMAN.

I feel that I must say a word about my very dear friend, Dr. T. J. Shipman, pastor of the First Baptist church of Meridian, who died in Richmond, Va., June 30th.

I have known him for twenty-eight years, and knew that strong sweet spirited Baptist preacher, Rev. W. J. Shipman, his father.

T. J. Shipman was a polished gentleman. He was really gentle, and with all a manly man. I have often remarked that Dr. Shipman might be called a "sweet man" without discounting his manliness.

He has held strong churches for many years. His work as pastor of the First Baptist church, of Roanoke, Va., for more than 10 years, was exceedingly fruitful. Perhaps his work for the past 10 years at Meridian has been the work of his life.

His spirit of winsomeness, and his remarkable fitness to be a great pastor is well illustrated by a remark made in Meridian by a traveling man from Roanoke. As he saw Dr. Shipman passing down the street, he said to a friend, "It would have paid us to give Dr. Shipman \$5,000 and kept him in Roanoke just for his influence on the streets of the city."

Thos. J. Shipman was a graduate of Richmond College, and a graduate of the Southern Baptist Theological Seminary. His great church will miss him. Mississippi Baptists will miss him. Southern Baptists will miss him. Our deepest sympathies go out to the loved ones, with a prayer that God's grace may prove sufficient for them. We all feel sure that our brother in Christ was prepared to go. Not long and we are with him.

E. E. DUDLEY.

Hattiesburg, Miss.

The Budget Laymen Department

N. T. TULL, Superintendent

The meeting of the Laymen's Executive Committee, called for the 2nd inst., was not largely attended, many of the brethren sending valid excuses instead. Among those who did attend, some came after the hour appointed for the meeting, but not too late to contribute to the purposes of the call, in that they gave the superintendent in personal conversation the benefit of their counsel and advice.

The prevailing opinion of the committee, as expressed in person and by letter, is, that the general organization plan of the State Convention Board furnishes the wisest and most useful channels for the activity and development of our laymen.

In order to make the Laymen's Movement an active force and not a meaningless name, the powers, talents and personality of our laymen must be made to contribute to the strength and effectiveness of every organized effort of our churches to advance the kingdom. To prove that this very thing is now being done, you have but to examine the programs of all the various meetings that are constantly being held, under direction of the organized work of our churches, for discussion of plans for fellowship, teaching and inspiration. The laymen make it possible for these meetings to be made a success. The pastors realize this, and are quick to seek out and use the laymen in any way and every way possible.

Do the laymen need any other channel through which to exercise themselves? If they do, it is in the local church, and can be supplied by the organization of a men's union, a business men's Bible class, a men's prayer and council league, or such other organization for men as would best suit the local situation. And, unless such an organization comes as a result of a felt need, it had better not be undertaken at all. Then, too, as a rule, the pastor must realize the need and initiate the movement. The pastor must stand in the lead of every movement for the advancement of his church.

A full discussion of the budget plan, and also a suggestive constitution and by-laws for the men's union, are given in the new Baptist Manual of Church Organization and Methods. In fact, this book contains all the layman needs who may be called upon to discuss any phase of church work. It is a real hand book, or manual, for Baptist churches.

The above mentioned manual will be taught at the encampments soon to be held at Blue Mountain and Hattiesburg. Get the book now and prepare for the study. No information is more needed by church workers than what is contained in this manual.

The Second church, Jackson, reports gratifying receipts through the budget system for the month of June, the first month the plan was in operation. Ask them if it is a practical plan.

The printer made this scribe say in this column last week that all "unavoidable" names on our church rolls should be eliminated. The word was "unavailable." Just consider the printer's mistake unavoidable and eliminate it.

NEWS FROM THE BAPTIST SUNDAY SCHOOL BOARD.

It gives me great pleasure to say that Drs. Dargan and Moore and Messrs. Leavell and Strickland have officially accepted the positions to which they have been elected by the Sunday School Board. Drs. Dargan and Moore will begin their services with us on August 1st. Mr. Leavell will be here the latter part of August, as will also Mr. Strickland. This means that the new force can do little or no work upon any of the periodicals reaching our readers before January 1st. I have never asked the indulgence of my brethren before, but they will realize, I am sure, that much of the work for the last quarter must be carried on nearly to completion before these brethren get here.

Let me again express my gratification at the coming of these men to join us in our work here at Nashville. Each one of them came for a conference before finally accepting his position. I spent a day with each of them and as we talked together the work grew in magnitude and in its possibilities. Each one of the men showed his ability and manifested an enthusiasm for the new work which he is to take up. The new force will, of course, have to find itself, but I am confident that our publications will take on new life and be better than they have ever been.

During the summer we shall put our building in order, renovating it throughout, and will make some readjustments so as to accommodate the additional force and give ourselves better facilities for work. The building, including the floor given to the state officials, will be completely occupied when the new force comes. In addition to this, we have just started an expert accountant upon a survey of our system of doing business, including every department. We have been so fortunate as to secure the chief expert of the United Typothetae and Ben Franklin Clubs, the great manufacturing printers' organization of the country. We expect with him to go over all our business system, and, so far as may be necessary, do everything we can to put all our affairs in the best modern shape. It is our hope that by September we may have all our re-organization completed and everything working perfectly.

I. J. VAN NESS,
Corresponding Secretary.

The Christian message is positive — not negative. It never says, "Don't be discouraged;" but "Be of good courage." There is a world of difference. Some one giving advice to parents about rearing children properly said, "Don't have so many don'ts." It is not enough to say to young people in the church, "You mustn't do this; you mustn't do that." It is necessary to give them something to do. The only preventive for going backward is to go forward. Be strong and of good courage.

MEMORIAL ON BEHALF OF SOUTHERN BAPTIST CONVENTION PRESENTED TO PRESIDENT WOODROW WILSON.

A. J. Barton.

The commission appointed by the Southern Baptist Convention personally to visit President Woodrow Wilson and to memorialize him against any increase in internal revenue tax on intoxicating liquors for beverage purposes and in favor of national prohibition as an emergency war measure, has on this day, June 27th, performed its mission.

Very much to the regret of the other members of the commission, Dr. E. M. Poteat, of South Carolina, and Governor Charles H. Brough, of Arkansas were detained on other important engagements and could not be present. Brethren Joshua Levering, of Maryland; R. H. Pitt, of Virginia, and the writer presented the memorial.

By previous engagement made through Mr. Tumulty, secretary to the President, the President received the commission at 2:25 o'clock this afternoon. The reception was as genial and cordial as could be expected even from the great scholar and statesman and cultured Christian gentleman who now presides at the White House. The memorial which is appended was read to the President in full by the chairman of the commission. The President listened with great interest and manifest respect and at the conclusion of the reading, said, "It is a very impressive memorial indeed." With this remark as an introduction, he discussed freely and in a most democratic way the whole situation. Of course, it would not be expedient nor proper to repeat here his words. I may only say that the members of the commission came away more profoundly impressed than ever that Woodrow Wilson has come to the kingdom for such a time as this and that every good cause will have from him fair and sympathetic consideration and that at the right time and in the right way he will use both the influence and the authority of his great office for the promotion of every good thing.

It was equally manifest that in his consideration of this matter the President is laboring under great difficulty and that tremendous pressure is being brought to bear upon him by the liquor interests. It is important to the last degree that our people keep up a steady stream of petitions to the President both by letter and telegram. Do not fail in this. Write or wire the President at once and keep it up until our nation is freed from the domination of the liquor traffic.

The memorial follows:

Washington, D. C., June 27, 1917.

To His Excellency, President Woodrow Wilson, the White House, Washington, D. C. Sir:

The undersigned were appointed by the Southern Baptist Convention assembled in its sixty-second annual session, seventy-second year in the city of New Orleans, May 16-21, 1917, as a commission to present to you this prayerful memorial and to request for it your most serious and prayerful consideration. The convention represents a constituency of nearly 3,000,000 persons who

have reached the age of discretion, members of Baptist churches each of whom has made for himself a profession of faith in our Lord and Savior Jesus Christ. The colored Baptists of the South are nearly equal in numbers and have their own convention. We have no doubt that they sympathize fully with the views herein expressed and will give to them their moral support.

It is a fundamental of the Baptist faith to exercise great respect for and to give loyal support to those in authority. They accept without question the doctrine of the New Testament that civil government is of divine origin and ordinance and that it is both the duty and the privilege of Christian believers to render patriotic service to their country. As expressing this phase of their faith the Southern Baptist Convention, at the same session at which the undersigned were commissioned to present this prayer to you passed unanimously and heartily the following resolution:

"Resolved, That we, the representatives of 2,744,000 Southern Baptists in convention assembled, pledge to our President and government our prayers, our loyal and sacrificial support in this war in which we are engaged. To this end we pledge our property, our lives and our sacred honor."

We are instructed to petition you to use the influence and authority of your high and responsible office against any and all increase in the internal revenue tax upon intoxicating liquors sold for beverage purposes as a revenue measure. This prayer is based upon the well known and universally accepted scientific fact that alcohol is a narcotic poison destructive alike of property values and of the health and morals of our people. We do not believe that the government, which, as the Supreme Court has so wisely and truly said, is based upon morals, and which has as its purpose the promotion of the public peace, the public health and the public morals can afford to barter the morals of the people at any price.

In this prayer we do not lose sight of the fact that some readjustment may be necessary in the provisions for revenue. Our constituency would be entirely willing cheerfully to accept any additional burden of direct taxation that may be involved and we believe all other patriotic citizens having the best interests of our whole people at heart would be likeminded.

Our second prayer is broader and includes the former. We are instructed fervently to petition you to use the influence and authority of your high office for the immediate and complete prohibition of the manufacture, sale, transportation, importation and exportation of intoxicating liquors at least during the present war with the Imperial German government. We hoped and prayed long that our nation might be kept out of the war, as you yourself also hoped and prayed. Around our hearthstones and in our churches we have prayed without ceasing that our gracious God and Father might give you heavenly wisdom and that if possible you might be able to keep us out of the war with honor. We have accepted cheerfully and with the utmost confidence your final de-

cision and judgment. With our property, our lives and our sacred honor, we will stand with you for the winning of this war for the freedom and democracy of the world, as you yourself have so fittingly and admirably expressed the spirit and purpose of our great nation in entering the war. We do not argue the fact, we need not argue the fact, that the beverage liquor traffic is now universally recognized as the implacable enemy of every sacred interest of our people both in peace and in war. Successfully to prosecute this war, as the experience of the warring nations clearly demonstrates, we must have sober farmers to produce the foodstuffs necessary to supply ourselves and our allies, sober artisans to manufacture munitions and to carry forward our industries and sober soldiers to carry our colors and to fight our battles. We hope and pray that you will ask the Congress to enact a measure prohibiting altogether the traffic in strong drink as an emergency war measure.

And we cannot but believe that in taking such a step you will have the undivided support of every patriot in the nation and that a free and grateful people will rise up to call you blessed. We think we do not overstate the case when we say that the emancipation of America from the reign of alcoholic drink will be equal both in its material and spiritual benefits to the emancipation of the 4,000,000 Negro slaves which was accomplished by the Civil War and in which a united and happy nation now rejoices.

All of which is respectfully submitted by

Your most obedient servants,
A. J. BARTON,
JOSHUA LEVERING,
R. H. PITT,

Commission.

BIBLES AND TESTAMENTS FOR YOUR SOLDIERS AND SAILORS.

We have received numbers of orders for Testaments and Bibles for soldiers and sailors. These orders have been filled to the satisfaction of every customer. If you wish to give a soldier-boy or a sailor-man a Bible or Testament, just send us the amount you wish to pay and describe approximately the book you wish. We will send one for that price and guarantee that you will be satisfied. In the event the purchaser is not satisfied (and this has not happened yet), we will refund the money or exchange the book until the purchaser is satisfied.

But if you would rather we select a suitable book, we would suggest one of two which have been our best selling books for this purpose: A pocket Bible with small clear print, specially priced at \$1.35, post-paid; or a tiny Testament with good easy-reading type, specially priced at \$1.00 post-paid.

We have many others, some for less, some for more, and shall be glad to send what you want. Send cash with order. Orders will be filled promptly.

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inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

HE PREACHED UNTO HIM JESUS

During these days of evangelistic effort in our churches suffer a word, brother preachers, from one who both loves to preach and loves to hear his brethren preach. Many who speak in His name forget or neglect to speak of His person. It is too much taken for granted that the people know the facts concerning His life and death and resurrection; that the fundamental doctrine of the substitutionary death of Christ is familiar to everybody; and that it would be superfluous and wearisome to preach repeatedly about Jesus. Brethren! That is not true! And however familiar they may be with the great truths of the gospel the hearts of the saints are hungry to hear you talk about Jesus. And the only hope of salvation for the sinner is that you tell them about Jesus. What the people are tired of is exhortations that do not root themselves in the person and work of Jesus. They weary of the illustrations that have been used for forty years and are threadbare. Some preachers need to be sentenced or to sentence themselves to preach half of their sermons on texts taken from one of the four gospels and the other half on texts taken from the Acts and epistles containing the name of Jesus—and to stick to the text. There is no hope of salvation outside of a personal acceptance of Jesus Christ. He it is that saves, and there are many people who don't know it and are not going to know it unless it is preached to them plainly and earnestly. You would follow some men a long way into their sermons before you ever heard them mention Jesus. Brethren brethren, do as Philip did—begin at the Scripture teaching a blood atonement and preach to them Jesus. Many who accept this in theory fail to do it in fact. To be sure it might in most cases make the sermon shorter and worth more to the world.

Rev. W. C. Boone, of Marianna, Ark., will assist Pastor I. D. Eavenson in the meeting at Leakeville, beginning on the 29th. This is a great field and the prayers of the redeemed are earnestly requested.

THE BAPTIST RECORD

ELIMINATION.

In all Christian work there is a large element that cannot be counted on for practical service, and become a source of weakness in every forward move. In nothing is this more evident than in our revival meetings. It is usually considered deservable to begin with a good congregation and a great deal of enthusiasm. Often we are deceived by the appearance of a favorable beginning and our hopes are lifted up only to be dashed upon the rocks and disappointed. Generally we go through a process of disillusioning and reforming the lines.

A good many who attend the first part of the meeting are mere padding. They didn't come with the intention of doing anything, but are merely lookers-on with a degree of curiosity. It is unpleasant to say it but occasionally some of these not only lack sympathy with the movement but are disposed to be critical and possibly hostile. This is true sometimes of people who are members of other denominations, who would not be pleased at your having too great preponderance. By elimination it is not meant that you will seek to get them away from the meeting, that is likely to happen without your effort. But you cannot reckon them as a factor in the work you are doing. They may drop off in a short while.

But there are others still who thought they were interested in the work, but whose interest cannot stand the strain of continued effort and delayed success. When it becomes evident that the meeting requires working and waiting, well they hadn't counted on that. Truth is, they are well wishers to the cause and you mustn't take their presence seriously. They are willing to lend their countenance to the cause, but not to lend a hand. When you go to lift the load you mustn't count them in. They are to be eliminated.

Along with these, sitting not far away, are the people who are well-wishers and are willing to help if everything moves off well. They begin well and are zealous in a way for a while. They run well till the load gets heavy and it looks as if the meeting was going to stall, and they begin to think about getting from under. They cannot stand the strain of delay, the test of time and stress and danger of failure. They begin to look about for a good place to turn loose and an explanation for quitting. If there is going to be a fall, a convenient bed to collapse on becomes desirable.

Perhaps on the same seat with these are some who thought they were deeply interested. Their attention to the work was sincere, but when it became evident that the demands of the work would require a choice between a whole-hearted and whole-timed attention to God's work and showing preference to their own business they are not equal to the test. Some of them are like Demas, who loved this present world and forsake the cause, and return to their farming or merchandising. If it requires time, too much of it, and waiting on God, they are not equal to it. They are eliminated. Doubtless there has already come into your mind the story of Gideon and his 32,000 men who

went up against the Midianites. They did not seem many against such a host. But God didn't need them; didn't need anybody whose whole heart was not in the enterprise. Every man that wanted to go home was dismissed. And yet too many remained. So another test was introduced until they were reduced to the pitiful number of 300. But they were of the right kind willing to give themselves and their all. And God gave them a great victory.

In every spiritual enterprise this process of elimination goes on. In a revival meeting some do not come. Some of those who do come grow weary, lose heart and prove their lack of faith. Don't be distressed. See that you stick. Perhaps there is much in you that needs to be tested yet and some things to be eliminated. Time will do its work and the faulty fruit will fall off. You need not object or wonder if the visiting preacher or evangelist makes a good many "propositions" and asks a good many moves on the part of the Christians. He is sifting them out. Those who can stand the test will be the ones on whom he can depend. "What is the chaff to the wheat, saith the Lord." In one way or another this process will go on until those who can be depended on are discovered and God gives the victory. Don't be lifted up in your mind to be sure that you are one of the dependables. That same self-confidence will have to be eliminated until we have learned the truth, "Not by might, nor by power, but by my Spirit, saith the Lord."

DENATURED CHRISTIANITY.

The Christianity that is without suffering is without fruitfulness. If it is void of hardship it does not reproduce itself. The desire, and much of the work of this age is to relieve or prevent or avoid suffering. The "comfort of life" is the object of most people's desire. We turn out doctors by the hundreds every year from the medical schools to ease the pains of humanity; we build hospitals for the relief of suffering; we search for new medicines and palliations; we turn the resources of earth and the powers of the heavens to make our houses comfortable and pleasant. Modern civilization means the utilizing of all nature and the employment of every art and industry to give our bodies a comfortable berth and please all our physical senses. Education, with many, means a preparation to "get the most out of life." Whether we attain our ambition or not the purpose is there to get the most ease and pleasure, and reduce the discomfort to a minimum. To put it in the blunt words of Paul, "lovers of pleasure rather than lovers of God."

Our very religion is cankered and moth-eaten with the same desire to derive the most pleasure from it. Beginning with an appeal to people to "get to heaven," which is pictured too often as a sort of Mohammedan paradise of physical delights, we make the way smooth into the kingdom with alluring promises of cushioned pews and soup kitchens, where you have nothing to do but be happy. Our preaching is such as that

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Thursday, July 12, 1917

THE BAPTIST RECORD

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many people who profess to be seeking the Lord are only waiting for a wave of indescribable joy and ineffable exhilaration to lift them up into a state of ecstasy which they regard as religion. Like Peter, we are minding not the things of God, but of men in seeking to avoid the offense of the cross, and looking for a smooth path through the Christian life. We have gotten so far from the real conception of our religion that we hardly take in the serious words of Jesus, "If any man wishes to come after me, let him renounce self and take up his cross and follow me."

We have not been proof against the appeal of our generation, which was made to Ezekiel, "Prophecy to us smooth things." The gospel of ease will never move men, and will never make men of heroic mold. The depths of men's hearts will never answer to anything less than the message to the newly converted Saul, "I will show him how many things he must suffer for my sake." This same man, writing afterward to some of the first converts in Europe, reminded them thus, "That no man be moved by these afflictions; for yourselves know that hereunto ye were appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction, even as it came to pass and ye know."

Jesus and the apostles never promised a life of comfortable ease to people who would follow Him, and they never failed to win disciples. We need not be uneasy, fearing that the call to hardship and hard work will not win men. It is the only thing that will win men to God for it is the only thing that is true. Jesus said, "In the world ye shall have tribulation; in me ye shall have peace." He did indeed promise a hundred fold in this life to those who should forsake all for Him, but it was "with persecution." One of the curses to the cause of Christ today is that people have been gotten into the churches under a delusion of false gospel of easy going religion. Not a few look upon religion is a luxurious appendage to a self-indulgent life, a new comfort added to the other pleasures of civilization, and a dim hope of its eventuating in yet greater joy in the world to come. Not that we would deny the spiritual and unspeakable joys of life in Christ and His service, not that we would discount or remove one single pleasure in fellowship with Him and His people. They are there in abundance for all who know Him, but they are not to be had by seeking them. That would be to reverse the very nature of the Christian religion. They come from the sacrifice of self, the putting to death of our members on earth and from heroic self-immolating service to God, from truly following Jesus in His life and labor. For the joy that was set before Him He endured the cross. "Not as the world giveth, give I unto you." Men must be called to follow Him; and the Spirit will accompany the call.

Rev. T. J. Moore is in a meeting with the new Blodget church.

MALCHUS.

There are many events and people spoken of in the Bible about whom it would be interesting to know more. About some of them men have allowed their minds to work until stories have been written or traditions have grown up. Sometimes what is known will enable us and justify us in filling out the outline that is given us. Not to do this but to propose some questions for others to study out is this inquiry made about Malchus. He was the man whose ear Peter cut off when the crowd came to the garden to take Jesus. All four evangelists give an account of it, but only Luke tells of his ear being healed. Luke was a physician and would naturally be interested in that part of the story, which by the way is strong because incidental proof of its truth. John is the only one who gives his name or that of Peter as the one who used the sword. This is further evidence of what John says in another place about having acquaintance with the high priest, the servants name being familiar to him. And it would seem to indicate that he wrote much later than the other evangelists, after Peter's death, when the mention of his connection with the incident could do him no harm.

But back to Malchus. It is by means certain that he was a Jew, for he was a slave, not a hired servant; and while Jew-owned slaves they did not make slaves of one another, unless it was the choice of the person in bondage to give himself up to the ownership of another and have his ear bored like the women who wear earrings. He was probably an alien who had adopted his master's religion and was zealous to carry out his wishes. His zeal got him into trouble, for as he led the band to lay hold on Jesus in the garden that night, he was the first to encounter Peter's sword. He must have been a good dodger as well as an aggressive assailant for he saved his head by dodging the right way, that is by jerking his head to the left. Peter being most likely right handed, if Malchus had dodged to the right, he would have lost his head instead of his ear. As it was the sword barely missed his head and clipped off his ear.

After Jesus rebuked Peter and healed the ear of Malchus, we hear no more of him, and that is what excites our interest and inquiry. What became of him? What effect his narrow escape and the kindness of Jesus on him? Was his heart even softened? Did he ever become a Christian the New Testament writers are perhaps not strangely but significantly silent. About Simon who carried the cross for Jesus we are given at least a hint in the statement that he was the father of Alexander and Rufus who seem to have been well known among the disciples. This would indicate that he who shared for a while the burden of the cross, and about whom the familiar song was afterward written (though now changed), "Must Simon bear the cross alone and all the world go free?" that he became identified with the disciples, and had sons mentioned among them with distinction. But Malchus, not from far away Cyrene as Simon, but in the

full light of Jerusalem and in the priest's household, is it the silence of charity that hides him further from our view?

What interests us is that he has so many people like him today. He had rare opportunities for religious instruction, but partly his fault and partly the fault of the instructors it seems to have done him no good. And then it was his privilege to come face to face with Jesus and his blindness forbade his ever seeing the light of the knowledge of the glory of God in the face of Jesus Christ. He was with those who overcome by the sense of His quiet majesty did him the unintended obeisance of going backward and falling to the ground. He made a narrow escape with his life when Peter cut off his ear instead of his head. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh," they first stumbled before they fell. Pity that the stumbling might not be sufficient to warn them before they finally and hopelessly fall. And then he felt the gentle healing touch of Jesus that restored his ear making him whole. It would certainly seem that this would be sufficient, but haven't we all seen men whose afflictions God had removed, whose bodies He had healed, turn again to sin and forgetting God harden themselves against Him. They come to mind now. What becomes of all these people? What became of Malchus? We find Malchus' kinsman helping to get Peter into trouble a little later that night as he asks him if he didn't see him in the garden with Jesus. Yes, he saw him there though Peter denied it. But didn't he see Malchus healed, too? Do we always forget the mercies of God and remember only the wrongs that others do us? So many can only speak of the inconsistencies of the saints and never a word or thought of the goodness of God which ought to lead to repentance. They are the present day kinsmen of Malchus who are passing on into darkness.

THIS WORLD.

The phrase "this world" is found in the New Testament twenty-eight times, showing that it is a force and fact constantly to be reckoned with. Beside this exact expression, "the world" will be found in other places. The word "this" indicates two things—a condition immediately at hand, pressing upon our attention, and a contrast between the present order and another that is yet to come, or a condition that does not obtrude itself so forcefully upon our notice. "This" and "that" are of course naturally antithetical, standing over against each other and differing essentially in character or position. In the case under consideration the contrast is radical and the difference irreconcilable.

Two words are used in the New Testament, both of which are translated "world," though one of them in the margin is more exactly rendered "age." The difference in meaning between "world" and "age" is not very material, just a different point of view of practically the same thing. "World"

(Continued on page 9)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

State Missions in the Denominational Program.

The Baptists of Mississippi should have a program; they should be united upon the great fundamental things for which the churches stand, and should be united in their efforts to accomplish these things. Their interests and purposes are one; the charge of the Master in the Great Commission is to each one alike. Every church is pledged by its divine Lord to bring the gospel of His grace to bear upon everything human and material in the State, so that the Holy Spirit may operate through that gospel to bring these things into right relation to God, and into His service. The plan by which this is to be accomplished should form a definite and specific program and this program should be comprehensive enough to sweep the whole gamut of denominational activity.

Churches Missionary Bodies.

In working out their denominational destiny, Baptists have to deal primarily with local churches; these churches constituting the units in coöperative work. They hold that every New Testament church is necessarily a missionary body and that it stands solely for the purpose of proclaiming the gospel to a lost world. By its very nature, a Baptist church must have the spirit of conquest; it must lose itself in the heaven-given task of serving others. If these churches are to be the most efficient in this task, they must of necessity coöperate. If their coöperative work is to be effective, there must be a denominational program through which their activities and energies must be expressed and directed toward the accomplishment of a common undertaking.

Baptist Principles.

The Baptist principle underlying Baptist coöperation in kingdom work lends itself admirably to the most perfect organization and the most efficient handling of all the forces. It is voluntary. In it there is no human authority and there can be none. Every individual is left free to act under the divine impulse of love. Inspired by this motive, Baptists have voluntarily formed their missionary bodies along the lines most conducive to harmony and efficiency. The churches have voluntarily affiliated themselves in associations and conventions and through these have organized committees and boards by which their work was to be directed, but everywhere and all the time, they have recognized the voluntary principle and by recognizing this principle they have based their coöperative work on divine love. Hence, whatever program Baptists may have, it is inspired by love.

A Trinity of Agencies.

In every state it has been found good to have a trinity of agencies in our coöperative work to carry out the purposes of the general organization.

These agencies are:

(1) The State paper. The paper is to diffuse information, inspire coöperation, secure unity, and correlate and conserve the various forces in the denomination. It is one of our greatest agencies and should receive more attention from the denomination than it has received and is receiving.

(2) The denominational college. With the paper, it has been found highly expedient to have a college around which the educational sentiment of the State could revolve, not only training religious leaders for denominational enterprises but also promoting denominational unity throughout the commonwealth. Too much cannot be said for the part which Mississippi College has played in building a strong, virile denominational life.

(3) The State Board of Missions. With the paper and the college, there has always been a need for a State Board of Missions, for the very reason that you cannot transfer across State lines in any very marked degree the missionary interests of masses of people except through State organizations. Therefore, in our wider denominational work, the forces within the individual states will have to be largely enlisted through the State organizations of those states. Foreign missions cannot ultimately come into its own claiming the full support of the Baptist constituency in every State unless the State organizations press the interest of world-wide evangelism home to the hearts of the people.

This trinity of agencies—the paper, the denominational college and the State Board of Missions—have been the most potent factors in coöperative work in our denomination in every state. In this trinity of agencies, the State Board of Missions is of primary importance. This is because State missions comes first in kingdom development, lies at the heart not only of our missionary enterprises, but of every denominational institution and undertaking and must always have the fundamental place in every well constructed denominational program.

First in Christ's thought.

This is the position which our divine Lord gives to State missions. In announcing the great principle of missionary endeavor He said, "The field is the world." To go into this world field with the gospel is the task of every church. The divine plan of our going is set forth in Christ's own words, "Ye shall receive power, the Holy Spirit coming upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). This witnessing was to be concerning Christ. It was to begin in Jerusalem, their home city, extend to the boundaries of Judea, their home country, and radiate from there outward, unto the uttermost parts of the earth.

The Divine Method.

Every movement set in motion by Christ for world-redemption has swept from the place of its beginning in ever-widening waves of influence and power out toward the uttermost parts of the earth. The ultimate end of the saving power of the gospel is the "every creatures" of the great commission. The final consummation of the redemptive forces in the kingdom of grace is the "all creation" in the command of the Heavenly King. But the starting point with every messenger of the cross must forever be that particular spot of earth which he calls home. And while missions cannot be made a matter of geography simply, but must forever be a matter of the heart, yet witnessing must always take into account the question of locality. Witnessing with us must begin in our own church, pass on into our own community, reach out into our own State and sweep on unto the uttermost parts of the earth.

State Missions Basal.

This makes State missions basal in the kingdom program of Jesus, as outlined in His last charge to His disciples. In this charge, He strikes the keynote of kingdom progress. The first great task is always and must always be the creation of a Christian constituency. In this task, evangelism comes first. No denominational program can be made effective which does not root itself in evangelism. Churches cannot be formed until sinners have been converted. Orphans' homes, hospitals, schools and colleges are each important, and no denomination can be really great without them, but they are fruits of denominational life and draw their sustenance from it. Without State missions to go before and cultivate the soil none of these institutions could have been established and maintained. Hence State missions is fundamental in every denominational program in that it furnishes through its evangelistic work the basis for all denominational growth.

Organization and Enlistment.

After evangelism in the denominational program comes organization and enlistment. If the denomination is to occupy a State, it must occupy it with churches; not simply with individuals, because individual Baptists scattered throughout the State, but disorganized, would be practically useless as a denominational force. Churches must be organized, strategic points must be occupied and these churches supported by State organizations until they become self-supporting. All this work must be done by the State mission organization if the larger need of the denominational life would be met. The field must be studied and every step taken should be a part of a general and well defined program. This would make State missions primary in the denominational scheme of organization and enlistment.

The Individual the Primary Unit.

In this work we have to deal primarily with the individual Christian. The redeemed soul is the unit of force in the kingdom. We cannot carry on the work of the Lord without men. Whatever denominational program may be put on, unless we can enlist

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God's people, little can be accomplished. Therefore, the work, the business of the State organization is to enlist the individual Christians and direct them in a coöperative denominational life, whose fruitage shall be evangelism church organizations, Sunday Schools, home and foreign missions, colleges, sanitoriums, orphanages, and other institutions looking to kingdom advancement. The State mission task will not have been completed in any state until every saved soul in that state becomes a unit of force making for world-wide redemption.

The Larger Program.

In the directing and developing the denominational life the local church must be tied onto the larger program so as to give the Baptist constituency a broader outlook and a stronger impulse toward the uttermost parts of the earth. The State Mission Board beyond any other agency we have is connecting the local churches and the district associations onto the work beyond their borders. It has been largely through the State Mission Boards, occupying the vantage ground as they do, that the associations and churches in our Southern Baptist territory have been brought into contributing relations with the Home and Foreign Mission Boards. The great general boards are too far off. They do not enjoy the strong bond of sympathy that always exists among the people in the same State. Hence, they are unable to elicit their full coöperation. The strongest auxiliary of the general boards in the denomination are State boards which bind the whole denomination of a section into a great mission movement. Consequently our State mission work becomes primary in the wider denominational program.

State Missions a Unifying Force.

State mission work is also a great unifying force in the denomination. Its operations being State-wide, there naturally grows up a State-wide feeling. Unification in sentiment always results in unification in effort. So that State missions more than any other enterprise, really feeds the denominational life of the entire State. It is also a great repair force. Many churches for one reason or another, get "down and out" and become discouraged and find it exceedingly difficult to rally. The Convention Board comes to the rescue of these churches and saves them from disintegration. A church saved is as good as a church made from the denominational standpoint. And the thing that gives untold value to the work in enlarging, developing and unifying the denominational life of the State, is the fact that all added strength goes to every part of the work. It grows a robust denominational spirit, and this in turn goes to build up education, home and foreign missions, the orphans' home, the hospital, and every other interest fostered by the convention. This is the practical and universal history of State mission work in all the churches. A strong State mission policy is absolutely necessary to a strong, virile denominational life.

Cultivating Benevolence.

The State mission organization is not only burdened with the task of enlisting the Christian constituency but on this organiza-

tion must fall the burden of raising money for denominational enterprises. No State organization is doing its full work if it does not consider the task of raising money for every denominational enterprise as much its work as leading souls to Christ. It is true that the individual Christians in the churches give the money but the State mission organization is to work constantly to increase the number of givers. In this way it affects the gift of the people in any State more than any other denominational agency. If this organization is virile, alert, active, constantly setting up high standards, making strong appeals and stirring the hearts of the people, there will be a proportionate increase in giving on the part of individuals and churches.

Denominational Growth.

We urge a more liberal policy for the reason that as we meet our responsibilities to State missions, we increase every other phase of our general work, college endowments, ministerial education, foreign missions, home missions; in fact everything will be increased as we cultivate the fields at our doors, and develop the marvelous resources both of men and money with which God has blessed our State.

The State Mission Appeal.

The State mission appeal is in behalf of one's own citizenship. It is employed first of all in supplying the destitution within the borders of the State, its hope and efforts is to plant the gospel through the living ministry in country, in village, in town and city. The country-side may be remote and obscure and uninviting, and yet a year or two may suffice to bring it in close touch with the outside world. The village of today is the town of tomorrow, and the town of this week is the city of a half decade. To watch these conditions maintaining an ever alert attitude, in planting mission stations that will grow with the growth of the surroundings as the blessing of God shall rest upon them, is the work of State missions. An intelligent State mission policy will build in a few years a denominational strength that will not only surprise but delight in its results in the State and will reach out its helpful hand to other states and nations that otherwise could never be reached. A gentleman of wide observation and familiar with the religious movement of the people in a certain state, said there was a time within his memory and in his State when Baptists had little or no standing as a people, but that he had seen an entire change of sentiment in this regard, and he attributed the change to a State mission policy that had planted and nursed churches in centers of influence and had at the same time kept in touch with the needs of the country as well.

THE WINTER SCHOOLS FOR PREACHERS AND OTHER CHURCH WORKERS.

T. J. Moore.

There will be seven, perhaps eight, of them so distributed over the State as to be reasonably convenient to every preacher and other worker in the State.

The places have not all been settled upon

yet but at an early date a list of them will be published in The Record.

The time will be the second and third weeks in January, four of them running during the second week, and the others during the third week, opening on Monday at 2 p. m. and closing Friday night following—January 14th to 19th, and January 21st to 28th.

Those in the northern part of the State will be held January 14th to 19th and those in southern part, January 21st to 25th.

Entertainment is to be free on the Oxford plan, with no charges for tuition. Daily sessions from 9 to 12, 2 to 5 and 7 to 9.

Course of Study.

Gospel by Mark, two periods each day.

Homiletics, using as text book "Practical Hints on Preaching" by Sampey, Carver and McGlothlin; two periods each day.

Workers' Manual, using as a text book, "Church Organization and Methods;" two periods each day.

A doctrinal address or sermon, using different speakers each day.

Inspirational addresses each evening by leading denominational workers, having the dates so arranged that each school will hear each of them.

The teaching force will be announced soon which will consist of three regular teachers in each school teaching his assigned subject two periods each day. All the persons to take part as instructors or lectures are being chosen because of their special fitness for the work they are to do and are to be given ample time for special preparation.

These schools can be made great factors in the development of our denominational life.

As superintendent of these winter schools I appeal to every one who reads this to begin now to help me secure a full attendance in each school.

More to follow soon.

MISSISSIPPI WOMAN'S COLLEGE.

Prof. Claude Bennett, who has been our valued vice-president for two years, has resigned to accept the principalship of the Harrison-Stone Agricultural High School. Prof. Bennett is one of the best school men in the State, and deserves and will achieve splendid success in whatever field he enters.

We want to introduce to you the new vice-president, Prof. Edgar Holcomb, of Quitman. Mr. Holcomb is a graduate of Mississippi College and comes to his work with the prestige of two years of splendid work as B. Y. P. U. secretary under the State Board. He has done more to put this work on a permanent basis than it was believed could be done by any man. He is talented well equipped, a successful teacher and organizer, already familiar with denominational work and, we believe, the right man in the right place. We commend him to the brethren.

Don't forget the dates for the South Mississippi Encampment—July 22-29. We are looking for you all.

J. L. JOHNSON.

Hattiesburg, Miss.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor—Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader—Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer—Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

"Glorified — that ye bear much fruit."
 What does it mean to you?

This is the month of encampments. Both are sending out most attractive announcements, and each equally surpasses the other in claims upon our attention—and attendance. We do want each society in the State represented at one of them. Send for both catalogues, then choose which encampment you can best attend and be there.

Some of our societies seem a bit impatient about the new Year Books not having been received. We are looking for them daily now, sisters, and will mail them out just as soon as possible after they are received from headquarters. In the meantime we all know enough about the needs of our Training School to put every energy of this quarter upon it. Let us meet our apportionment by August 1st!

Mrs. Wharton's Request.

Will not you who read the request below make it your personal affair, and send to Mrs. Wharton a brief report of the personal service method that has proved beneficial in your society? This will help her, and be gratefully appreciated by your overworked secretary at this time. Send either direct to her, or here to me, and I will gladly send on to her. Who will respond first?

Baltimore, Md., June 28, 1917.

My Dear Friend:

Will you kindly have sent to me by August 15th, from your best and most active women's missionary societies, accounts of the way they organize and promote personal service—not so much results as methods. Thanking you for cooperation in securing this valuable information for our page in Royal Service, I am, Cordially yours,

MRS. H. M. WHARTON.

Thinking that these answers would prove helpful and suggestive to our leaders, I made a list of them. The answer given the greatest number of times was: "Royal Service," and yet will you believe it? There are a great many leaders in the State who answered the question as to whether they subscribe to this magazine with the word "No." Here is a good answer: "Giving careful attention to literature." Would that all of us did that! Read the list below and see if there is a suggestion you can use:

Having carefully planned programs.

Holding the meetings regularly.

Division of band into circles, led by Y. W. A. girls.

Occasional public meetings.

Serving refreshments occasionally.

Special training in music.

Efforts of children to earn their own missionary money.

Observing special seasons of prayer and gifts.

Voluntary prayers from children.

Using many true missionary stories.

Coöperation of mothers.

Being "mothered" by Woman's Missionary Society.

The Coldwater associational superintendent reports her visits to some of the W. M. U.'s telling them of the great W. M. U. meeting in New Orleans and the enlarged plans of the women for this year.

Como, Arkabutla and Woolfork have been visited. Two linen showers for the Memorial Hospital in Memphis have been given by Como and Senatobia. A "hen shower" has been planned by the Arkabutla women real soon for the same hospital. These women are grasping the opportunities to be of service for the Master.

A young people's leader of another state sent out a "questionnaire" to her leaders. One question was, "What has helped your Sunbeam Band most this year?"

Some one once said, "We cannot sympathize with people until we have been placed in similar circumstances."

We are sure that we can most heartily sympathize with Miss Eliza Broadus, of Kentucky, in the below-named situation:

"It is regrettable that five of the 25 delegates appointed from Kentucky failed to appear and failed to return their cards of assignment that others might be put in their places. So we did not have a full delegation, though there were plenty of suitable women in attendance who were asking for places. Extra cards were procured for two of these women and their names enrolled, but the other three places could not be filled because the applicants could not be found at the eleventh hour. Some better plan must be thought out before another session of the union."

"Royal Service" must, for the high-cost-of-living time at least, be 35 cents a year for each subscription, and there can be no club rates. This was the ruling of the New Orleans meeting, since it was shown that to sell the magazines at 25 cents a year was really below cost. Beginning with January, the calendar of prayer will be published each month in the magazine and will not be sold in separate form as heretofore. This will be a net gain of ten cents to those formerly using both Royal Service and the calendar. Unexpired subscriptions to Royal Service will be carried to their expiration without extra charge, but all renewals and new subscriptions must be at the rate of 35 cents. In renewing, please give same in-

itials that were given in the original order, or, if the detail has been forgotten, please give both addresses: as Mrs. C. Z. Brown (Mrs. Mary E. Brown). This will save much labor in the Baltimore office duplications and extra addressograph plates. It is further suggested that when anyone sends in a list of names to Royal Service she keep a copy of the list for reference.

Magnolia, Miss., June 30, 1917.

Dear Miss Lackey:

The June missionary rally of Bogue Chitto Association was held with us at Magnolia Baptist church on Thursday last.

We had a delightful time, and a nice crowd. As usual, Mrs. Godbold had many good things on the program. We missed you exceedingly, and were sorry Mrs. Aven couldn't come, but Miss Traylor was with us and she is fine. She gets better all the time in her work, is so enthusiastic we can't help but becoming more so ourselves. She told us so much about the Training School, and showed from her chart how much worth while it is for us to maintain this school and help on the new building. She didn't realize it, but she, herself, and the work she is doing, proved it to us more than anything she told us about the school. I hope we can raise our share toward the fund so much needed now for the school.

With love and best wishes for you,

Your friend,

KATIE F. BRUMFIELD.

ANTI-SALOON LEAGUE'S STATEMENT ON EXEMPTION OF WINE AND BEER.

By P. A. Baker, General Superintendent.

On last Thursday, June 28, the legislative committee of the Anti-Saloon League of America, which was in session with the national executive committee of the league in Washington was summoned to the office of United States Senator Martin, of Virginia, the Democratic floor leader of the Senate. On arrival at his office we were informed that the President had just sent a messenger to him to ascertain, in view of a prolonged threatened filibuster by the representatives of the liquor interests in the Senate, if we would not consent to strike from the food administration legislation, now pending in the Senate, beer and wine, as he was very anxious that this legislation should speedily be adopted. The appeal was made in the name of patriotism.

We asked if the appeal had been made to the other side and were informed that it was no use as Senators like Penrose, of Pennsylvania, and his type declared they would filibuster all summer before it should pass unless beer and wine were exempt. Knowing as we did that that traffic always puts personal gain above patriotism we informed the Senator that if the President would put his request in writing, thus assuming the responsibility, we would give the matter careful consideration.

The liquor interests, finding themselves thoroughly whipped by fair means, resorted to the despicable filibuster in the time of

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the nation's peril and forced the President to act as life preserver for the treasonable traffic in order to secure imperative legislation for the protection of the foodstuffs of the country. The League may feel congratulated that, knowing the character of the liquor traffickers, he appealed to the temperance people on the lofty plane of patriotism in order that he might secure speedily this emergency legislation.

After taking counsel with a number of our friends in both branches of Congress, we were thoroughly convinced that the wise, patriotic thing to do was to accede to the President's request. It will be observed, however, that he has only made that request concerning this one measure and the way is open to secure the results either by direct legislation or in connection with other army measures and the battle will be pressed to the very gates by the most strategic and forceful methods that can be employed.

Westerville, Ohio.

EVANGELISTIC WORK AMONG THE SOLDIERS.

We are very much gratified that the Mission Board of the Georgia Baptist Convention has already begun evangelistic work among the soldiers. What is now being done and the needed equipment for enlarging the work are set forth on another page of this issue by Secretary A. C. Cree. The highest form of patriotism is the giving of self and money in an effort to evangelize the soldier boys. It is really a double patriotism. It is patriotism in the interest of our country and in the interest of the kingdom of Christ. It is both civil and spiritual patriotism.

It is a fearful thing for a young man to go to the trenches out of Christ. The chances of being plunged into everlasting despair in the first battle make the risk too great. To save a soldier boy to Christ is like rescuing a man from a burning building.

The needed equipment for the work of the evangelists ought to be forthcoming at once. Fathers and mothers whose sons are in the army should make further sacrifice that their sons may be led to the Savior. But parents who have no sons to go to the army should make double sacrifice for the salvation of the sons of those who have had to give their boys for the defense of their country. It is easier to give money for the evangelization of the boys than it is to give the boys.

The chief thing after all is the glory of Christ in the salvation of men. The opportunity of preaching Christ to them has been furnished and the privilege of praying for them is open to all. No matter whether we have money or not, if we are Christians we have access to the throne of grace from whence cometh the power that saves. Not only the Baptists, but all the Christian people of this great State and even of the nation, ought to come to their knees in daily prayer that God may save the young men of our country who have laid their lives on the altar. Thousands of them will never return home. It should be the deepest desire of every Christian heart that they should go home to glory, whether they fall in battle or not, when the end shall come.—Christian Index.

THIS WORLD.

(Continued from page 5)

means the present order of things, events and ideas; of institutions, standards, conceptions and habits, the visible, material, sensuous conditions about us. When this word is used it is intended to be contrasted with the invisible spiritual world which is now existent and just as real though not so obtrusive and clamant in the lives of the natural man. Indeed "this world" is all the world the natural man knows, and until he is born of the Spirit he does not see or live or breathe in the spiritual world. Spiritual things are interpreted to spiritual men (I Cor. 2:13. Am. Rev. margin). "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him and he cannot know them, because they are spiritually judged." "But we received not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God."

The expression, "this age" ordinarily translated "this world," refers to the present order as a limited period of uncertain duration which shall continue until Jesus comes again and puts an end to the "present evil world" and puts all things under His feet. It shall end when "the kingdom of the world (not the kingdoms of the world) has become the kingdom of the Lord and His Christ." Whether it is this age or this world, it is essentially the same thing that is described; the one expressing its contrast with what shall be when Jesus comes, the other expressing the contrast with the nature of the reign of Christ now in the hearts and lives of His saints on earth.

A glance at the Scriptures which speak of "this world" will show it to be hostile to the spiritual life and under the control of our "adversary, the devil." Jesus said of those who opposed Him, "Ye are of this world; I am not of this world." Now is the judgment of this world; now shall the prince of this world be cast out. "The prince of this world cometh, and he hath nothing in me." "The prince of this world hath been judged." "My kingdom is not of this world." "Wherein ye once walked according to the course of this world." "Your conflict is not against flesh and blood, but against the rulers of this world (world rulers)." "Poor as to the world, but rich in faith." "As He is even so are we in this world." The above contrast the nature of this world with the spiritual world. The following speak of the world (the age) as a period now passing in contrast with the unchangeable, unshakable kingdom of God. "The cure of the world choke the word." The sons of this age are wiser for their generation than the sons of light. The sons of this age marry and are given in marriage; but they that are accounted worthy to attain to that world and the resurrection neither marry nor are given in marriage. "Be not fashioned according to this age, but be ye transfigured by the renewing of your minds." "We speak wisdom not of this age, nor of the rulers of this age who are coming to naught, but we speak God's wisdom in a mystery," etc. "The

wisdom of this age is foolishness with God." "The god of this age hath blinded the minds of the unbelieving." "He gave himself for us that he might deliver us out of this present evil age." Charge them that are rich in this present age * * * that they be rich in good works, laying up for themselves a good foundation against the time to come that they may lay hold on the life which is life indeed." "Demas forsook me, having loved this present age."

From these it is clear that it behooves every one of us to look carefully as to whether our life and interests are rooted in this world or whether we are of "those that use the world as not abusing it." We are to be in the world but not of the world. It is to be the sphere of our activities but not the object of our desires. We are like the players behind the curtain preparing for the time when the now invisible world shall by the raising of the curtain open a new drama, a new era, a new aeon, waiting for the revealing of the sons of God, the day of the manifestation of the Son of God. Jesus says, "I have overcome the world," and one who lived close to Him said, "This is the victory that overcometh the world, even our faith."

By special proclamation issued July 2 by President Wilson, the following exemptions from military service have been set forth: "Men indispensable to industries that are necessary to the maintenance of the military establishment or the national interest; men with wives, children, parents, brothers or sisters dependent solely upon them for support; members of well recognized religious sects whose creeds forbid bearing arms; students of divinity and ordained ministers; legislative, judicial and executive officers of the United States or the states of the Union; men in the army or navy of the United States; aliens who have not taken first citizenship papers and subjects of Germany; workmen in the armories, arsenals and navy of the United States and men engaged in the transmission of the United States mails; pilots and mariners in the merchant marine of the United States; criminals convicted of felony and the morally deficient."

Prof. G. B. Foster, the champion heretic of Chicago University, who a few years ago wrote a book expressing his rejection of some of the fundamental teachings of the New Testament and essential doctrines of the Christian religion, now breaks out in a fresh place. He comes to the defense of beer and an attack on prohibition published in a brewers' journal which puts him in a class with all the swells from swilldom. We have never been of those who sought to destroy a house to get rid of the rats, but if the rats have the black plague, the house ought to be destroyed or thoroughly fumigated.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for July 22.

SENNACHERIB'S INVASION OF JUDAH.

II Kings 18:13-19:37.

Golden Text: "God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

Connection with last lesson.—Our last lesson brought before us the faithful king, Hezekiah, in the midst of far-reaching reforms in Judah. This was during the first half of his reign. The present lesson sets him before us in the latter half of his reign, still walking in the ways of God. The heart of the lesson gathers about what a great king did when a powerful enemy from the northeast would overrun his territory.

Our lesson might be studied profitably from two viewpoints: (1) A character study—Sennacherib, the God-defying king; Hezekiah, the God-obeying king. (2) The study of a nation in relation to God—a national peril, a national crisis, a national deliverance. The lesson will be treated from the latter viewpoint.

I. A National Peril.

In a previous lesson during the reign of the faithless Ahaz, we saw how Judah became enslaved to Assyria. From this and other tributary provinces exorbitant taxes were exacted by Assyrian kings. Under Hezekiah a great religious reformation had been carried out. The inevitable result was not only a return to God and decided improvement in the moral tone of the nation, but marked material prosperity followed (II Kings 18:5-7). On the coming of Sennacherib to the Assyrian throne (about 705 B. C.), many of the tributary provinces rebelled and refused to pay the burdensome taxes. Judah was one of this number. The Assyrian king raised a powerful army and set out to reconquer his rebellious provinces. II Kings 18:13-16 portrays how many of the fenced cities of Judah were conquered and how King Hezekiah made his pledge to pay tribute in the future, making Sennacherib large gifts of silver and gold. The godless king takes the gift, but is not satisfied. Nothing short of the unconditional surrender of the capital city will suffice.

The nation is in grave danger. The Assyrian hosts, like a mighty avalanche, are sweeping on irresistibly. Over 200,000 of the inhabitants of Judah have been captured. What could Jerusalem do against such odds? A modern picture of the impending danger is little Belgium before the heartless German hordes.

II. The National Crisis.

It was a supremely critical moment in Judah's history. The question to be decided forthwith is whether Jerusalem will be surrendered without battle or whether the "lamb shall resist the lion." Looked at merely from a human point of view, no greater folly could be committed than for Jerusalem to resist the giant of the northeast.

The delegation from Sennacherib suggest what they are sure is the best way to meet the crisis—that of unconditional surrender. Rab-shakeh waxes eloquent in argument as to the futility of resistance (II Kings 18:17-37). He presumes that Judah's confidence is in Egypt. To this insolent Assyrian general Egypt is only a "bruised reed" on which, if one leans, it will pierce him. His statement was true. He again presumes that Judah's confidence might be placed in Jehovah God and proceeds to destroy such confidence. In the first place, Rab-shakeh points out what to him is Hezekiah's disloyalty to Jehovah; for had Hezekiah not destroyed the high places and idols in Judah? In the next place, Rab-shakeh makes the blasphemous claim that Jehovah has commanded him to go up against Judah to destroy it. Then comes the final argument which places Jehovah on a par with the gods of other nations. No god had been able yet to deliver its people. Surely then the "two-by-four" god of Judah could not deliver. To all this fine argument calculated to destroy faith in Jehovah as the One who can deliver His people, no word of reply was made. But the refusal to submit was flat. The haughty Sennacherib, on hearing of the response, sent one more urgent appeal to the people not to let the God of Hezekiah deceive them. The arrogant king's attitude toward God has been propagated from generation to generation. There may be a God, but He is powerless against the organized forces of the world.

One thing is sure, the crisis will not be met in Sennacherib's way. The 19th chapter of II Kings presents Hezekiah seeking aid from another quarter. His decision is uncompromising to rely wholly upon Jehovah in the nation's crucial hour. The great king meets the crisis on his knees in the Lord's house. Isaiah, the prophet of God, is also appealed to. The prophet delivers God's message to the king. Keep in mind that the national crisis was met and national calamity averted when God's king and God's prophet came to their knees on behalf of the nation.

Look for a moment at God's response to their appeal. "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me." These are heartening words. But listen again, "I will put my hook in thy (Sen-



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nacherib's) nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." These are the words of Jehovah God in response to earnest prayer. The all-important question now, is Hezekiah's God able to do what He says He will do? Other gods have failed utterly before the Assyrian hosts. Jehovah has been put in the same category by the enemy.

III. National Deliverance.

The story is told in one brief verse (v. 35), "And it came to pass that night that the angel of Jehovah went out and smote in the camp of the Assyrians an hundred four-score and five thousand (185,000); and when they arose early in the morning, behold, they were all dead corpses." Sennacherib went back to Nineveh and as he worshipped his god he was slain by his own son. No wonder the psalmist wrote, "God is our refuge and strength and a very present help in trouble." No great truth stands out more clearly in Old Testament history than that God stands behind the movements of nations for good or ill according as that nation obeys His will or refuses to do it. When Israel was loyal to Him no nation, however great, was able to overcome them.

Teaching Nuggets.

No more appropriate subject for the present lesson is, "How a Na-

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Nuggets.
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in the present world war. The na-
tions are making prodigal sacrifices
of money and men to avert calamity.
It would be impossible to trace an
exact parallel between this ancient
situation and the present world sit-
uation; yet there are some funda-
mentally important things that are
true for all time in every national
crisis.

1. God and the nations.—Jehovah is not a "god of the tribe." But He is the God of the whole world. Many smart things have been said about God's relation to the history of nations. We hear such expressions as "holding God responsible for disaster, or calamity, or war." He has been portrayed as sitting off on a throne somewhere withdrawn from the affairs of the world, too full of love to punish nations for their sins. To hold such views is to betray inexcusable ignorance of His relation to the world as set forth in the Book. Isaiah, Jeremiah, and other Old Testament prophets did not consider it blasphemous to point to God as the active cause of the overthrow of nations, of pestilences and wars. The nation that stood in the way of the progress of His kingdom was swept away. I haven't a bit of doubt that Jehovah God is actively engaged in the present great war. This paramount fact ought to be recognized.

2. God on the side of right.—In God's relation to the nations, one thing is definitely certain that He is on the side of right. By this is not meant that some nation espouses the right and God lines up on the side of right. But back of and in wars and calamities God is the supreme Champion of right and these horrible conflicts are only the resultant consequences of the conflict between right and wrong. All the nations think they are in the right. This is impossible, but our God is going to make right triumph unto the ends of the earth. If our nation is on the side of right—and we believe it is—the combined armies of the world can't change the final issue.

3. Our source of strength.—One thing is sure, our hope of victory does not lie in vast armies and navies. These are necessary agencies, to be sure. But victory will come to those with whom Jehovah throws His strength. His strength will be thrown where right is. Our nation has thrown its vast resources into the political and social redemption of the world. Our great need now is to recognize that in God lies our supreme strength for the gigantic

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task. As a nation we ought to come to our knees, acknowledging our dependence upon God for the outcome. If this nation could be brought to its knees, the end of the war would be nearer than ever before.

MEETINGS OF ASSOCIATIONS.

Associations. Churches. Time.
West Judson—Saltillo—Aug. 8.
Sunflower—Shelby—Sept. 4.
Oxford—Water Valley—Sept. 4.
Columbus—Bethel—Sept. 5.
Monroe County—Athens—Sept. 6.
Gulf Coast—Biloxi First—Sept. 11.
Chickasaw—Bay Springs—Sept. 11.
Lebanon—Sumrall—Sept. 11.
Judson—Pleasant Hill (4 miles NE Tupelo)—Sept. 11.
Tishomingo—Burnsville—Sept. 11.
Lauderdale County—Marion (5 miles N Meridian)—Sept. 13.
Bethel—Rock Branch (10 miles SW Sumrall)—Sept. 15.
Mt. Pisgah—Hazel—Sept. 15.
Hobolochitto—Union (9 miles E of Carriere)—Sept. 18.
Bay Springs—Montrose—Sept. 19.
Calhoun—Mt. Tabor (5 miles W of Pittsboro)—Sept. 19.
Tippah—Ripley—Sept. 19.
Pearl River—Edna—Sept. 19.
Trinity Missionary—Arbor Grove (6 miles SE Houston)—Sept. 20.
Jefferson Davis—Whitesand—Sept. 21.
Zion—Spring Hill (10 miles SE of Calhoun City)—Sept. 26.
New Liberty—Rocky Hill—Sept. 26-27.
Pearl Leaf—Wilson Grove—Sept. 27.
Strong River—New Liberty (Star Miss.)—Oct. 2.
Aberdeen—Central Grove—Oct. 4.
Walthall—Centerville—Oct. 5.
Chester—Bethlehem—Oct. 5.
Carey—Hamburg—Oct. 6.
Liberty—Rock Springs—Oct. 6.
Oktibbeha—Pleasant Grove—Oct. 5.
Louisville—Enon (7 miles E Noxapater)—Oct. 9.
Yalobusha—Garner (at Scobey)—Oct. 10.
Jones County—Bethlehem (5 miles E Laurel)—Oct. 10-11.
Mississippi—Liberty—Oct. 11.
Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.
Hopewell—Springfield (7 miles S of Morton)—Oct. 12.
Union—Beech Grove—Oct. 12.
Copiah—Sylvarena—Oct. 16.
Coldwater—Union—Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
New Choctaw—Pine Bluff—Oct. 19.
Choctaw—DeKalb—Oct. 20.
Yazoo—Goodman—Oct. 23.
Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belzoni—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.
Central—Bowmar Ave.—Oct. 2.
Montgomery—Kilmichael—Oct. 16.

The Shaw Baptist church was so well pleased with Evangelist J. B. DeGarmo, in the recent meeting that he was invited to come again next year for a meeting. (Dr. I. P. Trotter reports nine candidates for baptism. Brother DeGarmo can always go back.

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NEWS IN THE CIRCLE

MARTIN BALL

The church at Ozark, Ark., has called Rev. G. L. Richardson, of Edinburgh, same State. He has accepted the work and will move to the field at once.

Secretary G. H. Crutcher, of Louisiana, has just closed a fine meeting with the church at Bunkie, La. There were 23 additions. Rev. C. F. Alman is the pastor.

Dr. E. C. Dargan has resigned the First church, Macon, Ga., to accept the editorial work of the Sunday School Board. It seems like a pity to take such men from the pastorate.

Dr. J. Frank Norris, with his superintendent, Entzinger, and Singer Ramsey, are to hold several evangelistic campaigns in Texas this summer. They are now at Greenville, Texas.

There is nothing more needed now than a strong aggressive missionary for the Delta section. There is widespread destitution in the Sunflower Association. But how are we to get him?

A brother, speaking of a meeting just closed, said there were 32 additions, among them, nine were children, "which means that the lives of this number are saved, as well as their souls." That depends on the training very much.

Rev. L. F. Gregory, of Shelby, is giving a large amount of gratuitous labor in hunting strategic points and preaching to them. He should be paid for his valuable services. We heartily wish he could be paid a living salary and turned loose.

MEMPHIS NOON MEETINGS.

Ben Cox.

Last Friday morning, about 11 o'clock a woman who was in deep trouble came to see me. Her husband had taken their five-year-old little boy and left the city. She did not even know to what state he had gone. She said she realized that she was partly at fault. We had prayer privately and also at the noon meeting.

Saturday morning's first mail brought me a letter from him written from Louisiana, confessing that he had done wrong and urging my assistance in securing a reconciliation between him and his wife. Before I had time to read the letter he himself came into the office at that time that I had already met his wife the day before, but told him I thought I would see her later and requested him to call me up at two o'clock and I would report to him. He left the office. In about half an hour he came back with his wife whom he had met on Main street. There was a joyful reconciliation. The husband said, "How can it be that my wife came here yesterday, and I happened to write you and now we are all here this morning?" I said, "Have you ever heard of the old hymn, 'God moves in a myster-

Pastor W. S. Allen had a good day last Sunday at Lyon. His noble people stand by him well. This week he is giving some time to a representative of the Woman's College, at Hattiesburg. Things look bright for the work in this excellent school.

A unique picture of four young men who were once members of the Kaufman church, Texas, and organized the B. Y. P. U. in that church. They are now successful pastors in the State. All of them are aggressive preachers. This is a great honor for one church to enjoy.

Prof. N. T. Tull will conduct a class study in the new manual on Baptist church organization and methods. This is the text book in the study of the budget system of finance. He will teach at the encampments at Blue Mountain and Hattiesburg.

Secretary B. W. Spillman, of the Sunday School Board, is to be one of the speakers at the Palacios Assembly, Texas. He occupied the pulpit of the First church, Dallas, last Sunday, speaking in the morning on "John," and in the evening on "Angels." The people were charmed.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

Adv.

ious way His wonders to perform? That is the reason."

At the noon meeting that day he made a brief manly talk and both he and the wife gave their hands for God at the close of the meeting.

Another striking case was that of Mrs. — who came to us in great trouble because of the fact that her husband, drawing a salary of \$3,000 a year in another state, had become infatuated with another woman. She had pleaded with her husband, but he insisted on the course he was taking. She wrote to the woman, but she answered that she was justified in her position because the husband had passed himself off as a single man to her. We prayed over the matter and carried it before the noon meeting several times for special prayer. A few nights after when I reached home the wife was there with a face full of joy and thanksgiving. She had that day received two telegrams within 30 minutes' time, one from her husband (who was then 1,500 miles from the place where the other woman was), which said, "How soon can you come? Will wire transportation." The other was from the woman in question, telling of her marriage to a man to whom she had been engaged for a long time and they have gone to live in a distant state.

A civil engineer had made request

for a business proposition, and one day he came to the meeting in great joy bringing a telegram stating that a contract had been awarded him for a \$125,000 job, on which he would get five per cent. He looked upon this as a direct answer to prayer.

Sometimes very urgent telegrams come regarding people who are sick. A Mississippi merchant wired one day, "Brother, pray God to spare our boy to us." Soon after the good news came that he was rapidly improving.

The attendance is better this summer than it has ever been during the hot months, and unusually interesting meetings have been held. By a striking coincidence the speakers for two days this week are Italians and both these brethren were formerly Roman Catholics. Joe Canzoneri, evangelistic singer, spoke and sang today. Friday, Joe Stella, a barber here and a consecrated member of the First Methodist church, will be the speaker. He says that before he was converted he used to put his fingers in his ears as he passed that church for fear he might hear the preaching and the singing.

An old man, 84 years of age, almost blind and deaf, has confessed Christ recently. He came to me at the close of one of the meetings and said, "I want to thank God and you for putting me amongst such nice people."

God is very gracious to us in the financial support of the enterprise. Prayer was made one day that money be sent to supply our needs and help to meet the deficit. The next day a Memphis broker said, "I made \$150 this morning, and I want to send you a check for one-tenth of it tonight." Mail next morning brought the check for \$15. That same afternoon when I came to the office I found on my desk a check for \$30 from a Methodist friend at Millington, and several small checks from friends at a distance came in the next few days.

Sometime ago a young lady from a Kentucky city sent a small diamond ring to be sold for the prayer meeting. I mentioned this fact to some people I met in a certain railway station. A lady who was present grew pale and said, "I want to see you privately." She showed me on her finger a similar ring and said, "I bought this 15 years ago while I was teaching. I had promised the Lord that I would give a part of my money to Him, but failed to do so. I went to the city once for the purpose of selling the ring to give the money to the Lord, but the jeweler looked at me as if he thought I were a thief, and when I read your folder yesterday, I decided that I would ask you to take the ring."

Many people are joining the league. Twenty-four members were received the other day from a Tennessee orphanage.

All matters concerning the prayer meeting may be addressed to Ben Cox, pastor Central Baptist church, Memphis, Tenn.

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R. K. MORGAN, Principal Morgan School, Fayetteville, Tenn.

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Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in the men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Bell Buckle, Tenn., and the Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, Nashville, Tenn.

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So many people have simply lost their beauty of face and hands because of some skin trouble which could have been so easily avoided by using Tetterine. This is a fragrant salve sold in 50c boxes. It is the best known remedy for skin diseases. Sold by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

WOODVILLE.

The Dick Carpenter and Edward Hoffman evangelistic campaign is now in full blast here in Woodville, Miss.

The gospel as it is preached and sung is having a great effect on the town.

Last Sunday was a great day; the evangelist spoke to almost the entire population in two services; there were about 300 people who took a definite stand for the Lord.

Rev. J. J. Cates is pastor here, and is doing fine work for the Lord.

If any one desires to write Rev. R. T. D. Carpenter about meetings for this year or next, his address is 280 Royal St., Baton Rouge, La.

Yours fraternally,
EDWARD HOFFMAN.

BROTHER DERRICK'S MEETINGS.

On Wednesday night, after the fourth Sunday in May, we began our meeting at Philadelphia. Brother Bryan Simmons did the preaching. Those who have heard him know it was well done. We continued eight days. We received one for baptism and six by letter. Our people were delighted with Brother Simmons.

On the third Sunday in July I am to hold my meeting at Stratton. The

church put it on me to do my own preaching. I assisted Brother Joyner there last year. I have been serving them this year. Pray for us. The Lord bless The Record and its readers.

M. J. DERRICK.

Relief After Sixteen Years.

H. H. Jackson, Friars Point, Miss., writes: "I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing." We have received hundreds of just such remarkable statements regarding the curative properties of Gray's Ointment. For treating boils, cuts, bruises, skin abrasions, burns, sores, etc., it has no equal. It allays pain and prevents blood poison which is so often the result of small wounds being neglected. You would not be without it if you will give it a trial. Only 25 cents a box at drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn. Adv.

NEW HOPE.

The first Sunday in July was observed as Christian education day in our Sunday School (New Hope, Lafayette county). The Sunday School made an offering of \$8 for the benefit of the Baptist colleges of the State.

At the regular preaching hour, Rev. J. M. Metts, of Vicksburg, filled the pulpit for his father, Rev. N. F. Metts. Brother Metts made a patriotic appeal to the people for the conservation of food and loyalty to the government in the war crisis. In his address he gave a very graphic picture of the suffering that was being endured by the people of the war-stricken countries of Europe, especially Belgium.

At the close of the service an offering of \$7 was made for Belgian relief.

Fraternally,
C. D. JONES.

COLUMBUS.

I have returned home from Columbus, where I helped Rev. W. I. Allen in a meeting in Second Baptist church for two weeks. The Lord gave us a good meeting. The church was revived, some lost were saved, some joined for baptism, some by letter, and others have joined since the meeting. Large crowds came to the services. Brother R. L. Cooper, of Aberdeen, led the singing. He is a good singer, and good organizer of choir, and good at getting others to sing. Brother Allen and his people treated us royally.

R. A. KIMBROUGH.
Vicksburg, Miss.

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Doesn't the idea of obtaining such

sleep appeal, and don't you think that tonight would be a very good time for you to begin getting yours?

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rgan, Principal ol, Fayetteville, aining boys for He wants your in him one of me day manage nts to train him school has been and his instruc- first and only ng the boy the training, the as- n, high-minded aracter, the in- on, which the men to whom it affairs, be they religious or so-

is a Christian wholesome, in- nd his school is on of that char- uate of Webb Tenn., and the

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When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

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You are apt to think lightly of a slight case of constipation. Did you know that constipation is incipient auto-intoxication or self-poisoning? You cannot be too careful, for constipation without treatment is liable to become the source of far more serious ills. To be entirely healthy and have a clean body, it is necessary to keep the bowels clean and the liver active. When constipated, take Van Lax for it is the ideal treatment for constipation. Contains no Calomel and no habit-forming drugs. Does not gripe or nauseate. It is pleasant in taste and results. Sold everywhere by the best dealers. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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SAN ANTONIO BAPTISTS WORK AMONG SOLDIERS.

Large numbers of soldiers are now located at Fort Sam Houston and in the military camps adjacent to San Antonio. Information comes that many other enlisted men will soon be stationed here. In various ways the First Baptist church of this city is trying to do good to these young men, in the Sunday School, in the two Baptist Young People's Unions and in the regular church services, also through musical entertainments, social gatherings at the church and in our homes, and in opening the church parlors as writing and reading rooms. Scarcely a service is held without additions to our membership from among the soldiers. Last Sunday evening in the service 31 states were represented by the soldiers who were present. They were with us from Alaska to Florida, from New Hampshire to California. Please make request in The Baptist Record that pastors, parents and friends send me the names and addresses of their young men who are in the army at San Antonio so that I may send them special invitations to come to our church. From many states letters have come requesting me to give attention to the soldiers, and it is my joy to do all that I can in this regard. It will be a good thing if friends will write to their soldier boys here, telling them that the First Baptist church is anxious to serve them in every possible way and extends a cordial welcome to all services.

Yours to serve our soldier boys,
S. J. PORTER,
Pastor First Baptist Church,
San Antonio, Texas.

BROOKSVILLE.

Sunday, July 23rd, we will begin our meeting at Brooksville. Dr. J. J. Cloar, of Tupelo, will preach and Prof. David M. Hughes, of Louisville, Ky., will sing. Needless for me to tell those who know them that their part will be well done. We covet the prayers of The Record brotherhood for success to attend their efforts. Although a new pastor in Mississippi, there has already come a feeling that we are at home. There may be as good folks in other places in the State or out of it, but there is none better than our people here. In the three months of my stay here there has been much pleasure already. We hope to get a good strong hold on the work and let the folks know that we are still on the map and more especially that we love the Lord.

The Record is good and the stand that you take for the faith is pleasant to note. We are trying to put the budget plan in operation and so do a good deed. Our Sunday School is about ready for the A-1 award. Again we beseech the brotherhood to pray that the Lord may bless us to His own glory.

OWEN WILLIAMS,
Pastor.

Pastor L. D. Summers, of Blytheville, Ark., is engaged for a tent meeting at Piggott, Ark., this month. He conducted a great meeting there last summer.

BRANDON.

Our meeting at Brandon began on the fourth Sunday in June and continued through the first Sunday in July. There were five additions to the church. This in no way expresses all the good that was done. The fact that an unusually large proportion of our membership attended all the services is evidence of great good done. The church was really built up in the faith and quickened.

Brother W. A. Sullivan did the preaching. His strong gospel messages gripped the hearts of the people in an unusual way. The impression will remain with the Brandon people that Brother Sullivan believes his message with all his heart and compels others to believe. Prof. G. C. Thames, of Monticello, led the music. He not only knows how to be principal of a high school, but he knows how to get folks to sing. He added much to the interest of the meeting. He has a few dates open in August, if any should desire him in meetings.

M. O. PATTERSON.

SHELBY.

The work at Shelby and Duncan grows with increasing interest. We are approaching an A-1 school at both places; in fact, we are within two steps of an A-1. Last third and fourth Sundays were fine days with us. Baptized three candidates at each church, who have been awaiting baptism several weeks. The interest was good and congregations large. A freewill offering from the church and Sunday School was taken at Duncan for Christian education and last Sunday we made good our pledge to the Louisville seminary for the students' fund, by the Shelby church.

It was my privilege last week to preach four times to the Negroes at their semi-annual Bolivar County Consolidated Association. The Negroes are doing a good work and are developing in all of their work and the most encouraging feature of all the work of the entire session was that more emphasis was placed upon Christian education than any other feature.

It will be of interest to the members of the State Convention Board and to the brotherhood at large to know that A. A. Cooley, of Mound Bayou, the special enlistment missionary employed by the board in co-operation with the Negro Baptist Convention, is doing a great work among the Negroes, who are responding and making rapid progress under his wise and prayerful leadership.

Cordially,
R. A. EDDLEMAN.

LEXINGTON.

Brother J. E. Byrd was with us here for 10 days in a meeting very much to our delight. His work was a combination of teacher training and evangelistic services. It was a splendid combination, too. The immediate outcome of the services was the organization of a teacher training class of about a dozen persons, and the baptism of four of our young people. It has been my pleasure to have Brother Byrd with me many times, but never so long. Byrd is one of our valuable denominational assets.

E. T. MOBBERY.

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E. Y. MULLINS, President.

MERIGOLD.

Recently Brother Harry Leland Martin and Robert Cooper helped the pastor and church in a very delightful and profitable meeting at Merigold. Everybody who knows Brother Martin knows that the preaching was well done. Not a single sorry sermon from beginning to ending of the meeting. The people came and the Lord worked through the pastor and his helpers. Robert Cooper led the people in some singing as good as was ever my privilege to hear. Everything was done in a quiet, earnest way. The church is on higher ground and 14 were added to the membership. With all the worldliness and sin in the Delta, the churches are making progress along all lines. The outlook is hopeful for great things for Christ in the future.

Very fraternally,

W. S. ALLEN.

SHUQUALAK.

We have just closed a great revival meeting with the Artesia Baptist church.

Brother W. E. Farr, pastor of the Blue Mountain Baptist church, did the preaching, and did it well. He brought us great messages from God's Word. He presented the old gospel in a new dress. Our people say he possesses every qualification of a good preacher—spiritually, great intellect, eloquence, boldness, and by no means the least, the message of a confirmed faith. He believes in his message and is therefore able to convince others of its truth.

The people heard him gladly. Great crowds for our town were in attendance from the beginning to the end of the meeting.

Visible results of the meeting were nine additions to the church and five of the nine were heads of families.

Church and town greatly blessed in the meeting; final results will be known in eternity only.

Brother Farr and singer will be with me here in a meeting commencing on Monday after the fourth Lord's day in September. Pray for us and the meeting.

J. H. NEWTON, Pastor.

Artesia and Shuqualak, Miss.

THE WATER VALLEY CHURCH.

Last Sunday night the pastor of the Water Valley church, Rev. A. A. Walker, spoke on the "Christian Soldier." The hour was given over to the soldier boys of our little city, Battery A, Field Artillery, Mississippi National Guard, and at the close of the pastor's touching appeal, eight of the soldier boys united with the church, and with them came four others, making a total of 12.

Almost as many people were turned away for lack of room as there was in the crowded auditorium and Sunday School rooms. Many of the oldest residents of the city say that never before has there been such a crowd gathered here for a religious service.

Since our revival closed some two months ago, we have had about 22 accessions and Brother Walker says that he is determined to have a membership of 700 by the end of the year—and those of us who know him best believe that he will do just what he says he will do.

Dr. Calvin B. Waller, of Portland, Ore., and Gospel Singer E. L. Wolslagel will be with us for a revival beginning the 18th of next November. There cannot be found anywhere two stronger men than these two brethren and we feel grateful to God for their coming.

Our church is enjoying perfect brotherly love, and new recruits are coming in all the time. It seems that God is giving us a continuous revival. Our pastor is the best in the State and his long experience with men in the business world peculiarly fits him for the leadership that our people so much need. Let the great Baptist brotherhood rejoice with us in the glorious achievements for our Master in Water Valley. We are happy beyond measure.

At the close of the service Sunday night our church made a splendid offering for the purpose of helping Dr. Zeno Wall buy a tent for holding services for the soldiers. We are glad to have a part in this good work. Our Baptist people ought to give him a large tent for his work among the boys in camp. God is going to graciously bless and crown his labors of love in the camp.

Yours truly,

JOS. E. GREEN.

STONEWALL MEETING.

Our meeting began the second Sunday in June and continued two weeks. Brother W. E. Fendley did the preaching. Sin and its destruction, Christ and His atonement, were the themes of the preacher. Brother Fendley is sound, strong and logical. He laid the axe at the root of the tree and rightly divided the Word of Truth. God blessed His Word and 17 were buried with Christ in baptism, 10 by letter.

Our meeting will convene at Mt. Rose church, the third Sunday in August. Brother Fendley will assist in this meeting. Mt. Rose is a half time country church and the best people that it was ever the privilege of any preacher to serve, live there. We are expecting a great meeting. God's blessings be on His coming kingdom and our nation.

E. J. HILL.

Everything is in readiness for a great time during the encampment at Blue Mountain. The splendid ever-flowing springs of delightful water—the beautiful, shady, grass-covered campus—large airy dormitories, to say nothing of the strong program, invites every one to come.

METTS—SUGGETT.

A beautiful wedding was solemnized at the home of the bride's father, June 27, when Miss Maggie Lee Suggett, of Winona, Miss., became the bride of Rev. J. M. Metts, of Vicksburg, the ceremony having been said by Rev. Metts, of Oxford, father of the groom. Miss Rebecca Weed, of Winona, acted as maid of honor, and Mr. Wilson Hudson, of Winona, was best man and he also sang "I Love You Truly." Miss Ernestine Lowther, of Jackson, presided at the piano. Rev. and Mrs. Metts left on the afternoon train for Oxford, where they visited in the home of the groom.

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The Forty-fifth Annual Session of

BLUE MOUNTAIN COLLEGE

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Better advantages than ever before in the history of the institution will be offered next session. We make improvements every year. High School, Normal and College Courses. Up-to-date advantages in Piano, Voice, Violin, Pipe Organ, Art, Expression, Home Science. Highest and healthiest location of any boarding school in Mississippi. Only one mile from the highest point above sea level in the State.

W. T. LOWREY, LL. D., President - Blue Mountain, Miss.

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A Junior College for young men and young ladies. Good buildings, economical management, a strengthened faculty, healthful location, good moral environment. The success of the session just closed encourages us to expect the next to be better notwithstanding the war.

WRITE FOR CATALOGUE

BRYAN SIMMONS, President

Newton, Mississippi

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For Young Ladies

Clinton, Miss.

The new catalogues are ready. Don't decide on a college till you have investigated Hillman. Two generations have been educated here and better advantages are offered the third. A religious and educational center. Exceptionally good advantages in the cultural courses. Write now for catalogue and also find out when Dr. B. G. Lowrey, the Field Secretary, will be in your town and see him.

Mississippi Woman's College
Hattiesburg, Mississippi

Next session will open September 19th. Room fees are coming in now. Send \$10.00 and secure a room in either Boarding or Industrial Dormitory. Board and literary tuition in Boarding Dormitory, about \$214.00. In Industrial Home, about \$155.00. Fifteen worthy girls can secure loans of \$100.00 from Loan Fund. Write for particulars. Standard Literary courses. Special advantages in Voice, Piano, Violin, Expression, Art and Home Science. Not a single case of serious illness among the 306 students. Write for beautiful catalogue to

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If You Value Your Health

Read Every Word of This Remarkable Story

It is told by one who has himself experienced the regeneration in health which he encourages you to seek by the self-same means.



THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement; at the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit. The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined that every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Baptist Record to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefitted you, and as the Advertising Manager of this paper has kindly consented to *guarantee my guarantee* to refund your money, if you are not benefitted, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with *any chronic disease*, except cancer and consumption, but I especially rec-

ommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 25 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.
AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral

water was entirely cured of the horrible disease.
Yours respectfully,
J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON

Atlanta, Ga., July 27, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. MCGILL

Columbia, S. C., Aug. 11, 1912.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 28, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly,
L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion, heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly,
H. W. ORVIN,
Manager, Edgingham Mex. Co., Guyton, Ga.

Blaney, S. C., Oct. 11, 1910.
Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtues are good.
W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years afflicted with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring

Box 18P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point